

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XIX.]

CHICAGO, MAY 28, 1887.

[NUMBER 13.]

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THE new book of poems by Alice Williams Brotherton, of which mention was made last week, is now nearly ready. A careful review [from advance sheets] will be found on page — of this number of UNITY. Although the book is expensively bound, the price has been fixed at \$1.00, a rate which can be remunerative only in the event of a large sale, which of course the publishers confidently expect. Orders may be sent at once, and will be filled promptly.

* *

We have nearly ready for the press “Evolution and Christianity,” an essay of about 75 pages, by Rev. J. C. F. Grumbine, of Syracuse, favorably known to UNITY's readers as a frequent contributor. Its scope cannot be stated better than in the words of the author's preface:

“The attempt has been made in this book to examine the relation of Christianity to Evolution—not simply to re-direct the thought of man to the origin, growth and progress of natural religion, but more especially to show that “nature is the sum of the manifestations of the will of God,” and that from time immemorial there has been a steady and natural unfolding of the moral sentiment, seen in all species of morals and religion. I have purposely evaded all questions which may involve metaphysical subtilty and sophistry, and endeavored to touch upon only those relative points which force themselves upon me by their importance. I have aimed to know not what God could or would do, but rather what He

has done and is doing. It must be confessed that the gauntlet is thrown down to all forms of supernaturalism which trespass upon the uniformity of the order of natural law and causation. Christianity is found to be the most exact contribution to the unfolding of natural religion.”

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* *

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* *

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VOLUME XIX.]

CHICAGO, MAY 28, 1887.

[NUMBER 13.]

EDITORIAL.

Conference Notes.

THE meetings of last week make the eighteenth anniversary of the Western Unitarian Conference in regular succession, that the senior editor of this paper has attended; and he believes the records will show that, in the number of societies represented and in voting power, it is among the larger known during that time. It is also quite safe to say, that never before was the general attendance of friends, so prompt, regular and attentive. Each of eight long sessions was a meeting of goodly audience measured by the standard of western Unitarians, and of eager listening measured by the standard of *any* ears. The ninth and closing session, that of the Sunday-school society, falls on Friday when many of the delegates are already on their homeward journey, so that there, with faces fewer, we are used to the freest, gladdest time of all.

AMONG the places and societies represented, we recall the following,—those printed in italics *not* being represented officially. Possibly there were others, and we shall be glad to revise the list in our next number, through the help of our readers.—Minneapolis and St. Paul, in Minnesota; Cooksville, Helena, Janesville, Kenosha, *Madison*, and *Milwaukee*, in Wisconsin; *Ann Arbor*, Detroit, Grand Rapids, Jackson, in Michigan; Cincinnati and Cleveland, Ohio; *Hobart*, Indiana; Alton, Buda, Geneseo, Geneva, Hinsdale, Quincy, Sheffield, in Illinois, and *First church, Unity, Third, and All Souls'* churches, of Chicago; *Algona*, Davenport, Des Moines, Humboldt, *Moline*, Rock Rapids, Sioux City, in Iowa; *Church of the Messiah*, and Church of the Unity, of St. Louis, and St. Joseph, in Missouri; Lawrence and Topeka, in Kansas; Omaha, in Nebraska; *Denver*, in Colorado. In all, thirty churches officially represented; and one hundred and nine accredited delegates, including officers of associate organizations reporting themselves as entitled to vote. Around these voters gathered many friends and co-workers, chiefly from this city and its neighborhood.

NUMBERS are relative. We suppose that when Jesus had found his twelfth disciple, he took heart and felt strong over his goodly sized band, while all the rest of Galilee laughed at the paltry dozen of fishermen. To the friendly eyes of a brother fresh from the larger Conferences in the east, the meeting of the W. U. C. seemed very small, and its concerns on that account less significant than they seem to some of us. But when he has been in the west a dozen years, and has found the Holy Spirit in the midst of the little bands, that come hundreds of miles to confer together in companies numbered only by a few scores, and sometimes by the apostolic dozens, he will be less affected by numbers and more by the heart-hunger and the spirit of prophecy that may be represented. When you see an earnest sister from Denver comparing notes with a worker in Illinois or Michigan, a brother from Missouri in communication with one from Minnesota, it enlarges the heart and gives one a sense of great possibilities and fullness of opportunity.

AMONG the faces seen at the Conference, for the first time, were those of Revs. S. M. Crothers, of St. Paul; C. B. Roberts, of St. Joseph; J. B. Frost, of Alton; Joseph Waite, of Janesville; Reed Stuart, of Detroit; C. F. Elliott, of Jack-

son, Mich., and C. F. Bradley, of Quincy, Ill. Seven recruits, each ready and eager to join in the untrammelled freedom of a body that was last week re-baptized for the missionary work of spreading the religion of character and the piety found in Truth, Righteousness and Love, and the aspirations that spring therefrom.

THREE women preachers were present, and materials out of which to make a dozen more.

THE *Christian Register*, the *Unitarian Review* and the *Unitarian* were all represented at the Conference by their editors. The whole editorial force of UNITY was on hand. If Brother Douthit, of *Best Words*, had only been there—and he would have been most welcome—the main editorial forces of the denomination could have shaken hands with one another. Some day we hope to have at the Western Conference an editorial picnic.

THE wide range of the Conference fellowship and of the interest it involves, was shown not only by breadth of territory represented, but by the spiritual latitude and longitude of those in attendance. At different times we saw the faces of Rabbi Hirsch, a Jew; William Salter, of the Ethical Culture society; Mr. Adams, Mr. Gardner, Miss Chapin and Miss Kollock, Universalist ministers of Chicago and the suburbs; Rev. Mr. Williams, of the Congregational church, author of the now famous resolution of sympathy with the bereaved family of Beecher; Rev. Mr. Caldwell, of the Methodist fellowship; Colonel Bundy, editor of the *Religio-Philosophical Journal*; Mrs. Andrews, of the *Union Signal*, and one of the leaders of the W. C. T. U. in the country; not to forget Doctor Thomas, of the People's Church, Chicago, and Rev. Amos Crum (Universalist) of Dubuque, whose voices were heard from the platform.

NEVER before did the Western Conference adjourn with all possible deficit for the coming year already guaranteed. This, too, although \$500 additional expense was involved in the securing of the whole time, instead of the three-fifths time of our Secretary, Mr. Effinger. A guaranty fund of \$1800, outside of the usual contributions expected from the churches, was subscribed on the spot. We hope UNITY readers as individuals, and the churches not yet heard from, will promptly raise this fund to \$2500; for the larger the fund, the lighter the *pro rata* amounts at the end of the year falling on each helper. Pledges sent to us will be handed over to the treasurer.

NINE sessions, fourteen papers, four sermons and addresses, twelve or more reports, one long discussion concerning a Declaration of Fellowship and Faith,—and still the delegates went home alive, well, happy, and with the holy spirit of work more than ever upon them.

THE hospitality extended to the meetings was what might be expected from the church which calls itself "All Souls." Body as well as soul, we were taken in and cared for by generous hands. The quaint and pretty building, which is parson's home above, church-home in the middle, and refectory beneath, was properly wondered at and praised. And all the Conference was glad that this year's invitation beckoned whither it did—to the church which Mr. Jones and his people dedicated when the leaves were red last fall. The first green leaves see this use made of it. The youngest and the

smallest of our churches in Chicago has a heart of welcome big as that which the Conference has so often tested in the older and the larger congregations.

"I DON'T deny the value of the American Sunday-school, though I presume that its value is greater for the teachers than for the pupils," says Mr. Hugenholtz, in his Conference paper, to be found on another page. If well based,—and possibly it is,—that presumption is a mild thunder-clap of condemnation of our system, and should set us to thinking. It is good to see ourselves as strangers see us, especially when the strangers are friends and fellow-workers; so fail not to read what Mr. H. says of our "Sunday-schools," our "church social," our "pew system," and our "quacks' paradise." And it is good to note how others go to work to reach the same ends as ours, especially when these others are experts of their own way: so note how in his Free Holland church at Grand Rapids they make the two ends meet financially, granting no privilege to the rich man which the poorest does not share; and how solidly the church is founded in the religious instruction of the young; and how real a *dignity* they make church-membership. Think of the liberal ministers in Holland spending from ten to twenty-four hours a week in teaching the children, and of that school at Amsterdam with its graded five years' course. Our way cannot be their way in all these matters, but our way might be wiser if it were more *like* their way in each and every point. Mr. Hugenholtz comes from those liberals of Holland, whom Kuenen and Tiele represent in scholarship, and who have sent us, in English translation, "The Bible for Learners." His Grand Rapids church, in Michigan, is in the center of our Holland folk, as Mr. Janson's, at Minneapolis, is at the center of Norwegian America; and the two men are doing much the same work in unwinding the Calvinistic creed from around their countrymen. It is the church to which our National Conference, last September, sent its thousand-dollar greeting.

SEVERAL of the Conference *guests* added value to the meetings by their papers or addresses. Doctor Thomas of Chicago, always welcome to an audience of western liberals, and Rev. Mr. Crum, of Dubuque, spoke strong words in favor of broad fellowship in things religious. Mr. W. W. Clay, one of the Chicago architects, told us how our tabernacles should be built. Williams Salter, of the Ethical Society, by a few words deepened the feeling with which we had been listening to Mr. Crother's paper about Prayer.

Once we became Pagans. The paper on Celsus, the sturdy old Greek opponent of Christianity, given to the Conference by Rev. S. J. Barrows, editor of the *Christian Register*, was an admirable piece of work, and though long, none too long, for the dignity of the subject required the length, and the audience was not tired. It gave one a curious feeling, and also roused a sense of the sympathetic bond running through all the world in all ages, to hear from Mr. Barrows the words of Celsus and of his critic Origen, showing that the same problems which now perplex us, the same objections to Christianity and the same answers to them which now meet us, were active so long ago; showing, too, how earnestly the old objector, representing the classic rationalism, was devoted to what he thought the truth and the good of his country and of the world, in his strictures on what was to him the new-fangled folly of Christianity. Mr. Barrows gave us a wonderfully good feeling toward Celsus, and his concluding pages rose into an eloquent glow as he depicted how Origen and Celsus might be conceived to meet and converse, if suddenly they were restored to life at the present time.

Joseph Henry Allen, of Cambridge, Mass., whose presence was a beaming cheerfulness and help to us, gave us a mental and moral lift in an earnest address upon Prayer. Its heartiness, warmth and simple piety was itself an act of worship. It was moving to the heart, but not less inspiring to the mind, to hear our friend speak of the "mystery of prayer." But life, he said, was full of mysteries, of which prayer was only one. No possible exercise of understanding can span the

intellectual difficulties which prayer presents; but when the eyes are closed, the world and self forgotten for the moment, and thought and feeling coming forth in words of prayer, then what a mighty reality it is! We shall see the strong man, who can not answer one question about it addressed to his understanding, nevertheless so full of that reality that the tears course down both cheeks, and a great strength and joy also awake in his soul where that which is inexpressible has happened.

The paper on "Bible-class Instruction in Sunday-schools," read before the session of the Sunday-school society by Prof. Alexander Kerr, of the Wisconsin State University at Madison, contained, amid much other wisdom, an excellent practical caution to ministers and others who lead Bible-classes; this, namely, that the teacher must strenuously resist the inroads of the superintendent who descends upon the Bible-class for some teacher to supply a vacant place. Professor Kerr asks how a class in Euripides would prosper, if every week or two the brightest and best scholars in the class were forcibly taken away to serve as tutors. Now it is always on the conversers, those who think of the lesson beforehand and have questions to ask and points to raise—always on these, we say, who are the very life of the Bible-class, that the superintendent alights, to drag them off to supply for the hour the place of absent teachers. What is the consequence? Why, that week after week the Bible-class is stripped of its most living and helpful members—a process which leads at last to the extinction of the class. Let Bible-class teachers take heed to this wisdom and resist the superintendent in his piracies on their domains. This may have the additional good result of inspiring more punctuality on all teachers.

THE following letter has interest as the expression of one of our Unitarian ministers, many years in the ministry, and now occupying a difficult and responsible post without the limits of the Western Conference. It reached Chicago the morning after the Conference, and by the person receiving it was shown to a few friends of the writer. Though not written for publication, it suggests the currents of outside sympathy, and will interest many:

My dear H. and the rest of the brethren:—No doubt you are now in the midst of Conference interests. There are some in attendance with you who do not appear to sight, and are not counted on the list of accredited delegates. The inspiration of your large thought, the pulses of your earnestness, and the strength of your fidelity, reach far and affect those that by distance and different condition are not counted in your fellowship.

It is impossible for me not to feel anxious for the way the Western Conference holds its high position. If with the same generosity and gentleness as in the past year, the same consecrated up-looking, the influence cannot fail to be greatly helpful to the scattered fellow-believers and to the great work we all have at heart.

If the service of "truth, righteousness and love" is not following Jesus, it certainly is following the things he followed. How good to follow him so closely as to find ourselves walking by his side!

Yours for freedom, fellowship and character in religion, and for that faith that makes faithful.

The Story of the Western Conference Meeting of 1887.

The thirty-third annual session of the Western Unitarian Conference was held in All Souls' church, Chicago, May 17-19. The discussion carried on throughout the year has brought us to this session with even more than usual eagerness; and the fact that the youngest of our Chicago churches was host, welcoming us to the new and pleasant church-home and parsonage, in whose construction so many have had share, seemed to give a peculiarly social and friendly character to the meetings. We missed some familiar faces at this Conference that heretofore we have been accustomed to greet, and whose presence we all wanted. But, on the whole, the attendance of delegates was very good,—larger than that of last year. Of friends from the east, we had Prof. J. H. Allen, of Cambridge, and Rev. S. J. Barrows, of Boston, if indeed the editor of the *Christian Register* does not belong

rather to the whole country, into all parts of which his weekly word carries its help and cheer.

We cannot here speak of the many meetings in detail. Full reports will appear in the next, the Conference number of *UNITY*, and to that number we defer the story of the Women's Conference, and the Sunday-school Society's meetings.

The general report of Secretary Effinger showed that the work at our Chicago headquarters and in the field had been carried on much as usual, in proportion to the three-fifths time for which he had been engaged by the Conference. As a friend from the east said, "That report of work actually done is the best possible vindication of the Conference against the attacks that have been made upon it."

The report of the treasurer, J. B. Galloway, showed diminished contributions from the churches, attributable to the discussion and misunderstanding following upon the Cincinnati votes of a year ago; but the deficiency has been covered by a guaranty fund, subscribed early in the year, and the Conference closes the year without debt.

The various papers and addresses given, quite maintained the standard of any past session, both for practical help, and for mental quickening. Mr. Simmons' opening word, in the sermon of Tuesday evening, was an admirable setting forth of God-likeness in human conduct and character, a high interpretation of "The Divine Unity", and a sort of *Imitatio Dei* for every-day life. The morning devotional meetings seemed to us very hearty and helpful in their hymns and prayers and talk. The key-note of that of Wednesday, led by Mr. Hunting, was the fellowship born of our deeper human needs and longings and trusts; that of the Thursday meeting, led by Miss Marion Murdock, courage and earnestness in life. The platform meeting of Wednesday evening introduced to us the new minister of our church in Detroit, Rev. Reed Stuart, in whom we recognized a poet and seer of spiritual things, also Rev. Amos Crum, our Universalist brother of Dubuque, whom all were glad to hear, and Rev. Dr. Thomas, whom we remembered at our meeting in 1884, and were all the gladder to hear him again. The general theme was church union, and the addresses by their thought and spirit were a prophecy of the larger fellowship now coming and to come. On Wednesday afternoon, Mr. W. W. Clay, of Chicago, next gave us a historic glimpse of "Church Architecture." Rev. F. W. N. Hugenholtz gave the very suggestive paper printed on another page. Then Mr. Crothers, the new minister of our church in St. Paul, read a tender and thoughtful discourse upon "Prayer," and the remarks that followed from Professor Allen and Mr. William M. Salter, leader of the Ethical Culture society, in Chicago, who were called upon by President Shorey, made this hour one to be remembered, binding by its triple utterances, as with a three-fold cord, all who listened in one felt fellowship. Mr. Barrows' "New Study of Celsus," on Thursday afternoon, was an exceedingly clear and instructive review of this critic of the Christianity current in his time, and served as a text for many thoughts applicable to our own day. That evening we gathered again to listen to Rev. Mary A. Safford and Rev. Joseph Waite, our minister in Janesville, who spoke upon "New Grounds and Reasons for Church-Going," among which of course were such old grounds and reasons as outlast change. The evening closed with a pleasant reunion wherein the members of "All Souls" crowned their days of generous hospitality.

The meeting of Thursday forenoon, by vote of the board of directors at their March meeting, had been left open on the programme for "a discussion of such matters relating to Fellowship and Organization as may be introduced." The board itself had no resolution to introduce. Its only official action during the year touching the action at Cincinnati had been its circular letter sent to the churches last July, and by that it stood. But it did not wish to prevent discussion, if any persons desired to introduce it, and the board knew there were some who did. Accordingly the Thursday morning meeting was looked forward to with interest by those within the Conference and friends outside. A request had been offered

the day before by Rev. E. I. Galvin that "leave be granted to the executive committee of the Western Unitarian Association to present to the members of this Conference a printed address in the interests of harmony and co-operation." The request was granted, and copies had been placed in the rack at the door for distribution. The address incorporated the recent report of the committee of the board of the A. U. A. about their visit to Chicago to confer with the Western Conference and the Association, and argued against any such plan as Mr. Gannett was expected to propose.

The following resolution offered by Mr. Gannett, and which had also been submitted to the Conference in printed form on Wednesday afternoon, came first before the meeting:

Resolved, THAT, WHILE THE WESTERN UNITARIAN CONFERENCE HAS NEITHER THE WISH NOR THE RIGHT TO BIND A SINGLE MEMBER BY DECLARATIONS CONCERNING FELLOWSHIP OR DOCTRINE, IT YET THINKS SOME PRACTICAL GOOD MAY BE DONE BY SETTING FORTH IN SIMPLE WORDS THE THINGS MOST COMMONLY BELIEVED TO DAY AMONG US,—THE STATEMENT BEING ALWAYS OPEN TO RE-STATEMENT, AND TO BE REGARDED ONLY AS THE THOUGHT OF THE MAJORITY.

Therefore, SPEAKING IN THE SPIRIT AND UNDERSTANDING ABOVE SET FORTH, WE, DELEGATES OF THE WESTERN UNITARIAN CHURCHES IN CONFERENCE ASSEMBLED AT CHICAGO, MAY 19, 1887, DECLARE OUR FELLOWSHIP TO BE CONDITIONED ON NO DOCTRINAL TESTS, AND WELCOME ALL WHO WISH TO JOIN US TO HELP ESTABLISH TRUTH AND RIGHTEOUSNESS AND LOVE IN THE WORLD.

AND, INASMUCH AS MANY PEOPLE WISH TO KNOW WHAT UNITARIANISM COMMONLY STANDS FOR, SPEAKING ALWAYS IN THE SPIRIT ABOVE SET FORTH WE MAKE THE FOLLOWING STATEMENT OF ITS PAST HISTORY AND OUR PRESENT FAITHS.

To this was appended the "statement," essentially the one printed not long since in *UNITY* (April 16), summing up "our history," "our fellowship," "our doctrines,"—omitted here, as it will appear again next week in the official report.

The following resolution was then offered as a substitute for Mr. Gannett's resolution and "statement": "Whereas, by virtue of its act of incorporation, the Western Unitarian Conference exists for the purpose of promoting the interests of the churches associated in it; and whereas, according to the principles of Congregationalism, all questions of doctrine and fellowship, so far as the latter may be limited by or hinge upon the former, pertain to the individual churches and can be decided only by them; therefore

"Resolved, that any action on these questions is beyond the province of this Conference, and consequently null and void."

Mr. Gannett spoke to the first resolution, Mr. Utter to the substitute, and a general debate followed, two hours long, in which eighteen or twenty speakers took part. The discussion was direct and earnest, but throughout it all there was a thoroughly good and friendly spirit. Not one hurting word was said. No stranger present could have felt that these men and women were other than of one fellowship in head and at heart. The substitute was lost. Other slight amendments were offered and lost. And then the first resolution and "statement" was adopted by a vote of fifty-nine to thirteen.

Then came a second important matter in two resolutions offered, the first by Mr. Utter, and the second by Mr. Hunting, which, it is hoped, may lead to closer co-operation and greater energy in all our western missionary work. Mr. Utter proposed a general missionary board to consist, if agreeable to the several bodies, of the secretaries of the A. U. A., the W. U. C., and the state conferences within the boundaries of the Western Conference, with the addition, perhaps, of the missionaries at work within this territory; said board to have consultative and advisory power in regard to all missionary work within the limits of the Western Conference, its recommendations to be honored by the executive boards of the several organizations so far as seems possible and right to them. This resolution was unanimously adopted and a committee of three, Messrs. Utter, Effinger, and Judy, was appointed to act for the Conference to this end.

Mr. Hunting's resolution, also unanimously adopted, was as follows:

"Resolved: That the interest of the Western Unitarian Conference is identical with the American Unitarian Association in everything pertaining to the missionary work to be done; that their cause is our cause; that we know no east nor west in the grand work of spiritual emancipation which this time demands of us; and we extend to the American Unitarian Association a fraternal hand and a consecrated heart, and ask their co-operation as in years past in the propagation of Unitarianism in the west."

Three or four other resolutions were passed, among them one in tender remembrance of Dr. William G. Eliot of St. Louis. But the third important action of the Conference was the re-election of Mr. Effinger as secretary, no longer as our three-fifths man of last year, but now as one to give his *whole* time to our service at a salary increased by \$500. And then upon the spot a guaranty fund of over \$1800 was subscribed by friends and delegates present, to cover any deficit that may occur through the failure of churches, hitherto contributing, to continue their usual subscriptions. Probably this action was not thought of as the answer of the Conference to the advice so frequently tendered it of late, that it should "abandon executive functions," but simply voiced the Conference feeling that their work called for a whole man to do it, and that the whole man should be secured. None the less it *was* the answer to that counsel, and the more significant for being almost unconscious in the utterance.

For these three deeds, we think the Conference of 1887 will be remembered,—its declaration concerning faith and fellowship, its suggestion of a missionary board, its bravery in facing all the attempts to diminish its strength with a purpose to do more than ever, and to deserve the confidence and comradeship it craves, whether they be granted it or no.

We have been present at larger meetings of the Western Conference and we have been present at smaller ones during the period of our connection with it; but never in these fifteen years have we attended one marked by a more religious spirit or by more earnestness of purpose than that just held. The Conference stands by its Cincinnati resolution of fellowship altered simply so as to make it more strictly congregational by including it, with the new declaration of faith, under the preamble which says of both, "Binding on none, the word of to-day, always open to re-statement, and only to be regarded as the voice of the majority." The Conference stands by that; but by its new declaration it shows also what inheritance it has received and holds dear, and what elements of thought and feeling make and will continue to make its atmosphere. People will see that so far from the Western Unitarians having given up faiths, they have somehow reached a place where they can and do more daringly affirm them further in choral "we believes" than any other Unitarians; and presently they will begin to see that it is *because* we first established open fellowship and so abolished credal dangers absolutely that we got this new power and courage of affirmation. We confidently bespeak for the present attitude of the Conference a careful and considerate judgment, especially from those who belong to our own household of the spirit. We believe that the position it has taken will yet be felt for good throughout the Unitarian fellowship, east and west, quickening that fellowship to a bolder reliance upon its freedom and to more positive utterance of its faiths, and so to more helpful service in the world. F. L. H.

If all men and women now in orthodox churches were to take the position to which in their real belief they belong, "there would be an exodus to which the exodus out of Egypt would be a mere holiday."—*M. J. Savage.*

It is easy to agitate for prohibition and leave our boys on the level of the saloon floor. It is hard to rear them so that they will be above the saloon.

CONTRIBUTED AND SELECTED.

What Makes a Church, and How to Make One.

BY F. W. N. HUGENHOLTZ, MINISTER OF THE FREE HOLLAND CONGREGATION AT GRAND RAPIDS, MICH. A PAPER READ BEFORE THE WESTERN UNITARIAN CONFERENCE IN CHICAGO, MAY 18, 1887.

How shall we organize a church? And if once organized, how shall we secure its duration by continually accepting new members in place of those who leave or die? Such I take to be the meaning of the question proposed to me when I was asked to give a paper on "Church Organization with Especial Reference to Form of Membership." "Your experience"—thus Brother Effinger wrote to me—"your experience in the organization and work of your own church would be of interest to us all." May be; for my experience is that not I organized our church, but that this church organized itself and then asked me to be its leader. And this is the first point that I would bring before you. An organization is nothing in itself, unless there exists something that needs an organization. What is an organism without a soul? Thus our first question should be, What is this soul? What makes a church?

My answer is, A thorough-bred religious requirement; this and nothing else. No æsthetical requirement, for instance. It may be very pleasant to hear a literary, highly developed eloquent orator, and in many cases such a man will gather together a large audience. But an audience is not a "congregation," unless this preacher represents a spiritual principle; and then *he* is not the soul of his church, but this principle, of which he is the temporary bearer.

No scientific requirement makes a church. I do not deny that love of science has a right of existence even in religion; but to the greater part of men this love of science will be no more than a kind of curiosity, like that of the men of Athens, when they said, "What would this babblers say?" A curiosity that is soon satisfied, and never can form a lasting church. A small minority only will have this requirement to such an extent that its fulfilment becomes a part of their thirst after God. But in that case, again, not sciences but this religion, will be the soul of their church.

Moreover, a church ought to be an assembly of people varying in intellectual development and social position, but gathered together by the consciousness of the one thing they all have in common, the one thing that is needful. He who tries to start a church has to touch strings which may tremble in every one's heart.

Thus a religious requirement is the first condition, but it is not the only one. The second is a common theological point of view. Our Christian world is no white, unwritten sheet of paper; it has a history, an education, a development, and this past prescribes the direction in which its religious requirement may find its satisfaction. Of course, not all men will in the same degree be conscious of this fact. Our Holland people, for instance, have been always a theological nation. The impression left in their souls by the struggle of eighty years against Spain was so deep, that their children's children never will forget that they are not, and why they are not, Roman Catholics. Their love of free inquiry is only another form of the love of their country. Even the man who founded at Amsterdam the most creed-bound theological school of all, called his school "the free university," because no word makes beat the Holland hearts more warmly than the word, Freedom. The older a man grows, the more the influence of his past grows with him. So it will be with the nations, too. An old nation, like that of the Netherlands, will have a stronger traditional sense than a young one like that of my present country. But it will exist everywhere, and he who will organize a church has always to take account of this theological requirement. Will you call it a dogmatical one? I don't fear that word; it represents an everlasting part of the religious life. To love God with all the understanding is just as much religion as to love him with all the heart. And more than any other common good a common view of life and the world is a motive to form a church.

A denomination, and especially a congregational denomination, needs, so it seems to me, no other formula of concord than its name and the historical meaning of that name. Every more precise description of the common faith will necessarily be a failure. Strictly understood, it will always say too much for the one, too little for the other part; or, if it were possible to find such vague terms that nobody could make any objection, they would proclaim nothing at all. But a single congregation stands for a distinct device,—not so as to be zealous for that device as if it were in itself the one thing needful, but so as to indicate thereby which method of satisfying the religious requirement seems the best one to it. As different nations form humanity and different families the nations, so in the religious sphere there are different groups, each with its peculiar language and manners and traditions; and they have a full right to organize their congregational living according to these peculiarities.

As for me, I desire no supernaturalists, Roman Catholics, Calvinists, or Pietists in my church. If they desire to join it, I'll welcome them heartily, but as those who essentially accept our device,—free development of the religious life. If our voice is to be open and clear, we have to speak in our own language. If I had to use language to hide my thoughts, I should rather keep still. In order to feel at home in our church, we ought to agree about the essence of religion and the best means to promote it.

Thus our Liberal Holland church came forth from a deeply felt consciousness that the Calvinistic theology of our so-called Dutch-Reformed churches was not able to satisfy the religious requirement, because it depressed the intellectual as well as the moral development. Many of these Hollanders, having grown up in another, more liberal, sphere, either suffered from this narrow-mindedness, intolerance, and crudeness; or, as there was no other circle which they could join, they withdrew more and more from all religious, at least from all congregational religious, life. So it came about that many of them, no longer satisfied with this total abstinence, hankered for a more rational, more actual, preaching, for a co-habitation with congenial people. Therefore we inscribed in the very first article of our statutes our standing amongst the different theological parties: "The Free Holland Congregation at Grand Rapids aims at the free development of the religious life in its own circle and beyond its borders. Itself a child of the Christian Protestant spirit as it has developed itself until to-day, the free congregation will follow the same line of growth. Convinced that religion is the natural and most glorious manifestation of the human genius and the richly flowing source of true happiness, the free congregation will promote the growing of the religious life by all means which may enrich the knowledge, clear the intellect, embellish the æsthetic taste, ennoble the mind, in order to sanctify and to inspire by religion every sphere of human life."

But this description of the new-born child succeeded the birth itself. The movement was started by the people themselves. During more than six months they held their weekly lay services, before they called me to be their minister. And every week their number increased, the new-comers being enthusiastically saluted by those who in this congregation felt like the slaves when they had reached, after a painful flight, one of the northern states. Of course, there should be some who take the initiative, who have the gift to awaken in others, by their words and personality, the slumbering requirement; and I do not know why even a minister could not be such a prophet, and looking on the fields and seeing them white unto harvest, begin to speak and to preach before a congregation is formed. But his success will never be complete, unless he finds and gathers together a circle of men who want him to preach not his, but their, gospel, who are impressed by their peculiar vocation in such a degree that, if necessary, they could find their own way without him.

Now we comprehend at the same time what will secure the lasting life of such an organization. It is, first of all, the consciousness that it is *their* church; not their minister's church, but their own; and that it belongs to all of them to

the same amount. A liberal church should not be a monarchy, neither an oligarchy, but a mere democracy. According to this principle, we wrote in our chapter about members and membership, "Every member shall have to pay a yearly pecuniary contribution, unless the board of trustees find reasonable grounds to exempt any one for one year from this obligation." On the other hand, this general obligation carries with it for all members, male or female, the suffrage in the business meetings of the congregation; and the board of trustees elected by all is nothing more than the executive power. No step of any importance can be taken by them, unless the resolution to take it be made by the whole congregation, which accurately controls all their doings. Another right, secured to every member, is that of having his own seat in the auditory. To make impossible forever the miserable custom of renting the pews, by which an unjustified privilege is granted to the rich,—the first step to drive the poor out of the church,—we established this right in a separate article of our statutes. I set a great value upon these financial rules, by which the church has for its current expenses no other income than the contributions of the members. I feel no sympathy at all with the money-making socials, on which so many church ladies in this country spend a great deal of their talents and time. In the first place, the money wasted by those socials will always by far exceed the money made by them. In the second place, this desire to make money will always bring about speculations upon the foolishness, perhaps upon the levity, of the great public; and we should not admit in the churches what we condemn in opera houses and dime museums. But most of all, in the third place, where money-making is the principal aim, there poor people don't feel at home. Thus these socials degrade the churches to clubs, and from that moment they cease to be churches. It has been asked many times, How to reach the masses? My only answer would be: to yield place for them in our own churches; to impose upon all the same obligations and to allow to all the same rights, and never to act as if a member who can contribute a hundred dollars a year contributed more than a poor man who gives only four dollars or one dollar.

I will not wholly disapprove of these church socials. To give an entertainment of art or literature for our people is a good thing, but only if the admission is very cheap, and free for those who cannot pay at all, and if this entertainment has indeed value in itself. But I never can approve of them, when the making of money is their principal aim. The only sound income of a church is the voluntary contribution of the church-members. If a church might fail to make a living in this way, it has lost its right of existence. Perhaps it may save some expenses in order to make the two ends meet. Perhaps a temporary want may be met by temporary help. But as soon as this want gets the character of a chronic disease, it is better to do away with the whole thing.

Meanwhile, this obligation to contribute to the expenses of the church is, of course, not the only condition of membership. Another and higher condition is agreement with the religious aim and the theological principle of the congregation. "Everybody," thus we wrote in the sixth article of our constitution, "everybody who wants to be acknowledged as a member of the congregation shall pronounce in a public service his sympathy with its principle and aim, after which the leader gives him the hand of fellowship and a certificate of membership." I don't ask whether they agree with all the results of our modern theology, but only whether they come to us convinced that in our communion their religious life might become truer, deeper, more self-responsible than in a creed-bound church. I try to make this act a solemn moment. Some days ago a woman, who with her husband was to be confirmed on the next Sunday, said to me, "I look against it as to a mountain." That is all right, I thought,—it is no matter of indifference. Everybody who wants to be a member of our congregation accepts for himself its religious vocation. He knows that from that moment we rely upon his moral support. In order to make and to keep him conscious of this fact we give him the hand of fellowship, and,

for a lasting memorial, the certificate of membership, provided with the seal of our church.

But there is still another trouble. He who wants to stand for a religious, a theological principle, first of all has to understand it. Whence will this understanding come if he has not had the opportunity to learn anything of the scientific data which may support his religious convictions and help him to defend it against others? We wrote in our constitution, "Everybody, above the age of twenty years, may be confirmed if he desires it. Beneath that age, but never beneath eighteen, they will be admitted only when they have attended, at least during one year, the course of religious instruction given in the name of the congregation." This is meant only as a transition to better times. The older people in our circle got their religious instruction in their youth in Holland, and, if they had brains for it, their conversation, hearing and reading gave them occasions enough for their own thinking and research. But the younger ones? In this respect there is a great difference between the United States and the Netherlands. *There* sometimes a Sunday-school is found, but always for children beneath twelve only. At the age of twelve the true religious instruction begins, which is given by the minister, not on Sunday but on one of the other days, and is attended by the children weekly until their eighteenth or twentieth year. And before the end of this course they cannot be admitted to church membership. I know friends of mine in our greater cities who did not give less than twenty-four such lessons every week. As for myself, I had seldom more than twelve to sixteen hours a week, and ten or twelve of these were given in my own small country parish. Different age, different education and intellectual development, ask a different method and different matter. And however many times we felt tired of it, we were always convinced that we never could do enough of this work. It is impossible for me to say how many manuals for religious instruction there are published and used in our small country, and for the greater part from the liberal side. In most cases the result is that we use our own manual, as it is always very hard to follow in all parts the course of another's thoughts. By the free congregation at Amsterdam a religious school or course is opened, which course lasts five years. In the first year the pupils of thirteen years are introduced to interesting narratives from the Old and New Testaments. In the second, after an introduction upon religious phenomenology in general, the main subject was the development of the religion of Israel. In the third year we treated the first centuries of Christianity until the foundation of the Catholic Church. In the fourth, we followed the history of the Church until the eighteenth century. In the fifth, a sketch is given of the great religions of antiquity, and we speak about the principal religious and ethical thoughts and questions of to-day.

It may be that we Hollanders have not yet found the right method; that, for instance, we try too much to make all our pupils young theologians. But still, it is a fact that our church members got by this instruction a development, a cleverness in thinking, a treasure of biblical and historical knowledge, that I did not find in some of the best, the most interesting laymen in this country. Here, as far as I have observed, there is no other religious instruction than that which is given in the Sunday-school, where children of six years are occupied at the same time and upon the same subject with men and women of about forty. I don't deny, while remarking this, the value of the American Sunday-school, though I presume that its value is greater for the teachers than for the pupils. But, however much good such a lay-and-children service may do, the requirement of a thorough religious instruction is not fulfilled in that way. As for me, I get often the impression that the flourishing state of the most absurd sects and churches, the credulity met with by every one who likes to set up for a priest or prophet, the enormous superstition, by which quacks everywhere find here their paradise,—that all this can be explained by the want of thorough religious development, especially by the want of historical

knowledge. The course of the world is no circle, but it is a zigzag line; by understanding what has been, and why it has passed by, we better form our judgment of the present things, their value, and the possibility of their future. Knowledge in itself is no religion, but still it will teach us what religion is not; that it is not to overstrain sentiment and imagination; not to commit to memory a revealed doctrine; not the hope of a celestial glory, which is not revealed in this life; not vain ceremonials. Development of the common sense opens our eyes to distinguish between that which often unjustly is called by the name of sin and that which deserves fully that name. And while religion itself always grows but slowly through moral influence from others and one's own experience of life, the way to communicate knowledge is nearer at hand, and this knowledge will never fail to be useful to the moral and religious development.

Meanwhile, it is difficult to change the general rule. I, myself, have not been able to gather together more than fifty pupils from twelve to twenty years of age, distributed over four classes. But I hold my conviction that, if we want to organize liberal churches which have life in themselves, and thus a future, we have to pay attention in the first place to this point.

This is the way to reach the masses, that we enrich society with thorough, earnest people. I think the church does do enough if it can answer this purpose. Then it may leave, without scruples, the growth of social life to the initiation of others. Our liberal church must not be like the Roman Catholic of the Middle Ages, a *do-all*, who governs all human life. If it only knows how to awaken a sound and rational idealism, the rest will follow by itself. The church should not be anything else than the leaven of the Christian society; and we know leaven does not show itself, but disappears in the flour. A pompous church, which uses humbug to have a splendid success, is in perfect contradiction to the Christian spirit. The church has to say to the religious society what John the Baptist is related to have said of Jesus, "Thou must increase, but I must decrease." Might the church only succeed in changing some people into true men, in awakening the holy spirit of truth, love and righteousness in the hearts of its members, it has fully performed its task. For those members continue the same work and enlarge it, in their families, in their social circles. Every one of them becomes a prophet of the principle that has saved him and has reconciled him with God and with life. So he assures a future to his church by keeping alive its fundamental principle and promoting its highest aim.

THE STUDY TABLE.

The Sailing of King Olaf, and Other Poems. By Alice Williams Brotherton. Chicago: Charles H. Kerr & Co., 1887. Cloth, full gilt, pp. 145. Price \$1.00.

The name of Alice Williams Brotherton is becoming well-known to both eastern and western readers. Long ago, she won for herself a place in scrap-books by such poems as "Where's the Baby?" which goes the round of the newspapers periodically (though many will now for the first time learn who wrote it), and her poems are welcomed by the leading magazines of the country. It is quite time that she join the ranks of the book-makers and allow us the opportunity to read more leisurely, enjoy more completely, and to judge more fairly. It is safe to say that she loses nothing by this. If we find her less exact in technique than one would expect, she gains by revealing a much wider range of feeling and a deeper insight into varying phases of life than we had hitherto credited to her. Her versification is musical, but often irregular to a trying degree, and the misplaced accents seem to trust much to the reader's own sense of harmony to bring out the sweetness of the verse. Perhaps she is at her best in such warm lyric outbursts as the second "Rosenlied," the tender "Campion" and the blithe caroling of "Wake-Robin;" but we hesitate to

say so, as we turn over the pages again to dwell on the longing unrest of "The Wife of Pygmalion," praying to know

"All shades of human suffering,
The very height and depth of woe,"

if thus she might but receive the divine, impossible gift of a human soul. Mrs. Brotherton does not confine herself to subjective poems and lyrics but she has a decided strength in narration, as the first poem in the book, the one from which the volume takes its name, shows. Of these poems one of the best is "The Cardinal's Saraband," which has a swing of movement from the first line to the last. "The Poison Flask" with its ominous ending, and "A Study from the Ring," show the writer in a new field, and it will be a wonder if their possibilities for dramatic effect do not lead professional readers to try their fortune with them. The poems "Plighted" and "Sic Semper" are too much like the verses contributed to college papers to add anything to a book like this. They lower the high average of the book.

The poems of the inner life, which close the volume, are expressions of loving trust and aspiration. The writer believes that it is possible to turn one's mistake, yes, one's great sin, into the angel that brings, not happiness indeed, but the blessedness of loving charity and helpfulness for others. This is the thought, which she has clothed in noble words in "Told in a Parable," and of all the poems we could least spare this one from the volume.

Mrs. Brotherton is thus a poet of daily life. She has the insight that finds in common things and common tasks the uplifting power that prepares for great things and great tasks. She welcomes the ragged regiment of wayside weeds, "the sturdy tramps of nature, mustered out from garden service;" she idealizes poverty, which teaches that "hearts grow strong by striving;" and her religious poems emphasize the worth that lies in doing the nearest duty, whether of working or waiting. Mrs. Brotherton couldn't help singing, if she would, and so we may hope for many more treasures from her storehouse of thought and fancy.

E. E. M.

THE HOME.

Fresh from a Schoolroom.

Ethel was chewing gum in the forenoon, and was politely requested to "give it to the waste-basket to chew, as that poor basket has not had any gum since Friday; and, besides, does not make such a noise, in chewing, as little girls make."

In spite of this, Ethel was chewing gum again in the afternoon. Her teacher said to her, "Why, Ethel, do you know how you look? There is an animal that chews all of the time, and surely you do not want to look like that animal, do you?" No answer from Ethel.

The teacher resumed, "I wonder if any one in the room can tell me what animal it is that chews all of the time?"

Little Maggie's hand waved in the air, and her face fairly beamed with intelligence. "Well, Maggie?"

"A woman!!"

JUNIATA STAFFORD.

Mistakes.

THE man that never makes mistakes never makes any thing. He is of no use in this poor, blundering world. Not that I have any thing against him, O no! I have never even seen him, but I have heard about him. I met a fellow only yesterday who thought he was a twin brother to the man that never makes any mistakes. But he wasn't, and there was mistake number one. Then I began to watch this fellow and to count, and in less than half an hour he had made more real shameful blunders than anybody I met that day.

And this is a fact I have often noticed: The man or boy that is quite sure he don't know how to make a mistake piles them up faster than anybody else. But they are not big mistakes; no, indeed! They are little ones, just about the

size of a very little man. The large errors are usually made by the large men. There was the great soldier, Napoleon, he made a monstrous blunder when he went to Russia; and, as nearly as we can find out, General Grant made another at Shiloh. Now you and I wouldn't have got into any such hole—we know better. And yet if we should stand on each other's shoulders it probably wouldn't make as big a man as either of these.

Mistakes, slips, errors, blunders—they will creep in, and it only makes matters worse to pretend that you are different from other people and never get your foot into the wrong boot. But don't be ashamed of it, and don't be afraid of it; go right ahead and do the best you can. A locomotive engine without any fire will never go off the track; but that isn't the kind of an engine you want to be. If you go at all, you are liable sometimes to go wrong, but be always ready to come back again when you know it.

But there is one class of mistakes that it is worth while to be afraid of and ashamed of: the mistakes of selfishness, and meanness, and cowardice. Yes, dread these and despise them, and go slow when you come to them. They are bad mistakes to make.—WOLSTAN DIXEY, in *Our Youth*.

Intimations of Immortality.

Some weeks since our baby's pet dog died. The baby is a tot of three and a half years. The other day we asked her what she would do if she died. "I'd be buried," she said. "And what would you do then?" She thought a little and then said, "I'd pway with my doggie." M. H. H.

IN addition to previous information concerning the education of deaf and mute children, we have received copies of a monthly paper called *The New Method*, published by Miss Mary McCowen, of Englewood. In that pleasant suburb of Chicago (on Wabash ave. between 62nd and 63rd streets), Miss McCowen has a private school for the training of semi-deaf children not susceptible of education in public schools. What an enthusiast can do is shown by the fact that seven of her former pupils are now attending the public schools. She holds to articulation as the proper method, to the total exclusion of signs; believes that any deaf and dumb person of ordinary mind can be taught to speak, if taken young enough; and that any one who can talk can learn to "read lips," that is, to hear by the eyes. For further information address Miss McCowen, as above.

ANOTHER new tract.—The lecture by W. M. Salter, printed in *UNITY* of May 14, and called there, "Good Friday from an Ethical Standpoint," is now reprinted as No. 29 in our "Unity Mission" series of tracts, with the title, "The Death of Jesus." It is a noble tribute to the aims and character and influence of Jesus; the more significant as coming from one who "does not call himself his follower." The estimate mounts to words like these: "The aim of Jesus was sound; nay, that is a tame word for it; it was perfect, it was unsurpassable" . . . "He is no paragon to my mind, no model of spotless virtue or of infallible wisdom; I do not call myself his follower. But this he is to me—inspiration; he touches my heart, he stirs my conscience, he warms me with the love of a noble ideal; and this is something which few philosophers, liberal or other, have done or are doing for men, so that while they give correct opinions, Jesus and a few others like him give that indefinable thing we call life." In our two tract-series, numbering all together over forty tracts, this is the sixth referring to the great teacher. The others are in "Unity Mission" series, Nos. 2 and 9 and 27; in "Short Tract" series, Nos. 5 and 12.—Price of the new tract, 5 cents each, or ten for 25 cents.

THE people will not rise to punish vice as they do to punish crime. To cure vice we must look to education (not to schooling), but crimes we must repress.

UNITY.

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NOTES FROM THE FIELD.

Boston.—As we go to press, word reaches us that the American Unitarian Association has passed by a rising vote a resolution acknowledging the fraternal greeting from the Western Conference and reciprocating its hope that both bodies may work together in the future, as in the past, for the common interests which they have in hand and at heart.

Chicago.—The Union teachers' meeting was held as usual on Monday noon, the subject being the 12th, 13th and 14th chapters of Job. The comparison of the life of man to a shadow is a simile which is natural to the oriental mind. It seems to mean fundamentally that in the life of man there is a something so real and deep that, compared to it, all we see and know is as a shadow. It is an interesting point of discussion whether there is any hope or belief of immortality in chapter xiv. Mr. Utter viewed it as intimating a belief in a future general judgment after a long time at the end of this order of things.

Oakland, Cal.—DEAR MR. EDITOR:—It is evident that you have not yet had the privilege of a sojourn in California during the flower season, or you could not have so missed the point of the item I sent you concerning our Oakland church decoration on Easter Sunday. You lament the extravagance of a church which will display a floral cross containing 1200 shaded roses, and use over 7000 calla lilies in adorning the pulpit and rostrum. But what if the entire expense of this glorious show was simply the cost of wooden framework, a paper or two of tacks and a ball of twine? The flowers were brought in, with little or no effort, by a few ladies, as the samples of their gardens! Flowers bloom in this favored climate all the year round in field and door-yard, but at this season the prodigality of their growth is truly marvelous. As one walks our streets he is amazed and delighted at the floral spectacle presented by mountain side, garden and grass-plot. The costliest residence and the humblest cottage are alike glorified with profuse displays of callas, heliotropes, geraniums, passion-flowers, marigolds, pinks, and fifty other kinds, but especially roses, which grow on bushes, trellises, trees—in twenty, fifty, a hundred, five hundred different varieties—more plentiful than buttercups and daisies in New England meadows—a brilliant symphony of color, form and fragrance. No description can do

justice to the abundance and beauty of the floral year in California. A house near by is covered from roof to foundation with a million yellow roses. A few blocks away, amid a bewildering wealth of tropical foliage, the patient Chinamen are gathering and curing the shining green leaves of the tea-plant. In the pretty Oakland cemetery the roses riot and revel, and break in floral billows over the graves, while high up on the mountain's green flank the fields of golden poppies wave and shine in the evening sun. From a single camellia tree ten feet high, in Santa Barbara, a friend gathered 2500 perfect flowers, and left as many more buds to wither and die. Our extravagance, therefore, is nature's lavish bounty. Come and see for yourself, and share our joy.

C. W. WENDTE.

Boston Notes.—The notes of preparation for anniversary week are already sounding. Speeches, festival and fraternal greetings will be foreshadowed in the *Register* announcements. We hope to see many of our favorite western ministers.

—By the middle of May our suburban gardens will probably begin to send in supplies to our city flower mission.

—The last meeting of the Sunday-school teachers' and superintendents' union was held on Monday evening, and was so full of good talk and of enthusiasm as to leave no doubt that the union is working vitally in better applied methods of study and in greater spiritual growth in pupils, in city and suburban schools. These results promise strong support and wide extension of our church work from the coming generation.

—For the first time in our city, there will be held May 23, a public meeting (in Tremont Temple) of the Unitarian church temperance societies. Hon. John D. Long will preside.

—Rev. Narcisse Cyr, of Boston, has accepted a very cordial invitation to preach and work as minister-at-large in Paris and its suburbs, and will sail with his wife in the steamer by the middle of June. He carries with him the kindest wishes of his clerical brethren here. One of his aims will be to stand ready as an adviser and friend to Americans residing or traveling in France.

—Mrs. Eliza T. Wilkes, of Sioux Falls, Dakota, interested very much the ministers of the Monday club in her frontier work, and threw light upon the spiritual material offering in small western towns for building liberal societies with. She illustrated the need of forward-looking preachers in the west, and of earnest, liberal supporters in the east of such pioneer apostles. Several of our ministers invited her to speak from their pulpits and solicit help for her mission.

London, Eng.—Mr. Voysey, the well-known preacher of the Theist church in London, sends this word to the secretary of the Free Religious Association in Boston, which this last year or two has been striving to remove from the Massachusetts statute books those strict Sunday laws, which once represented the religion of the people there, and now more nearly represent their superstitions and injustice:

DEAR SIR:—It is with great satisfaction I hear that there is agitation going on in the states in favor of providing increased facilities for popular recreation and amusement on the Sundays. It is well known that I do not undervalue the Sunday as a day of rest, as a day, also, on which public worship is highly beneficial, and therefore I speak on the subject as a religious man and from a religious point of view. I believe incalculable harm arises from the idleness and lack of pleasant occupation during the hours of Sunday which are not spent in religious exercises. I believe many a youth and maiden date their moral downfall from the curse of nothing to do, and nowhere to go on Sunday afternoons and Sunday evenings. I believe that young persons

especially, and all in general, would be better and morally more safe, for greater opportunities of innocent pleasure and games at these hours of enforced idleness on the Sunday. Let alone the mere benefit to body and mind of healthy recreation, it conduces largely to morals, to friendliness and good-will among the citizens, and to reduce to a minimum the lower inclinations and passions of mankind.

On every ground, therefore, I wish most heartily to hear of the success of your good cause. Very faithfully yours,

CHARLES VOYSEY.

LONDON, DULWICH, April 25, 1887.

Philadelphia.—The formal Sunday meetings of the Ethical Culture society have been suspended till October. Mr. Weston closed with a review of work done and some prophetic glimpses into the future. Informal meetings will be continued right along, even during the absence of the speaker in the Adirondacks, by such of the members as care to use the school building through the summer for that purpose. It was Mr. Ames's people who successfully experimented in this way last summer. Though attendance appears to have been limited, the interest was gratifying and continuous. The Camden church will no doubt be open all through the hot season.

—The annual book reception at the Spring Garden church was successful, in so far as contributions, whether of books or cash, were concerned.

Concord, Mass.—The Concord Summer School of Philosophy will open its ninth term on Wednesday, July 13, 1887, and continue above two weeks. Eleven lectures each week, in mornings at 9:30; in evenings at 7:30; place, the Hillside chapel, near the Orchard House. Terms, \$10.00 for the full course; \$5.00 for each week; 50 cents a single lecture. Course tickets, entitling to reserved seats, can now be engaged by sending address and \$5.00 as guaranty to H. L. Whitcomb, Concord, Mass., such tickets to be reserved till July 10, and then secured by paying balance due. Lodgings with or without board can be easily obtained in Concord village.

California.—The Pacific coast conference will not meet in Portland, Oregon, this year, as announced heretofore, but will hold its next session in Southern California in October.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. J. V. Blake, minister. Sunday, June 5, sermon at 10:45 A.M.; Sunday-school at 12:15 M.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, June 5. Rev. W. C. Gannett will preach at 11 A. M. Sunday-school at 9:30 A. M. No Unity club meeting. Teachers' Meeting, Friday evening, at 7:30.

UNITY CHURCH, HINSDALE. Sunday, June 5, Rev. John R. Effinger will preach at 10:45 A. M. Subject, "Faith in God."

UNION TEACHERS' MEETING at the Channing Club Room, 175 Dearborn street, room 93, Monday noon, June 6. Rev. Mr. Blake will lead.

If you expect to go east this summer do not fail to send to the United States Hotel, Boston, for a copy of their very complete Guide to Boston and its suburbs. Ten cents in stamps will give you this with elegant maps of the City and Harbor.

BOOKS RECEIVED.

- Waste-Land Wanderings. By Charles C. Abbott, M. D. New York: Harper & Brothers. Cloth, pp. 312.
- The Story of Alexander's Empire. By Professor John Pentland Mahaffy, D. D. New York & London: G. P. Putnam's Sons. Cloth, pp. 323. 1.50
- Final Memorials of Henry Wadsworth Longfellow. Edited by Samuel Longfellow. Boston: Ticknor & Co. Cloth, pp. 446. 3.00
- Was Shakespeare Shapleigh? A Correspondence in Two Entanglements. Edited by Justin Winsor. Boston: Houghton, Mifflin & Co. Paper, pp. 76. .75
- Colonial Ballads, Sonnets and Other Verse. By Margaret J. Preston. Boston: Houghton, Mifflin & Co. Cloth, pp. 259. 1.25
- The Ruling Principle of Method Applied to Education. By Antonio Rosmini Serbatl. Translated by Mrs. William Gray. Boston: D. C. Heath & Co. Cloth, pp. 363. 1.50

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6. The Growth of Faith. By H. M. Simmons. Of Faith (1) as the feeling of Trust; (2) as a system of Beliefs.
7. Emerson's "Divinity School Address." No better entrance into Emerson than through this ever-fresh Address.
8. Jesus. By J. L. Jones. (1) The secret of his power. (2) How he "saves." (3) His relation to Christianity and to other teachers.
9. Missionary Work in Unitarian Churches. By J. T. Sunderland. A tiny hand-book of practical suggestions.
10. Songs of Faith, Hope, Charity. Set to Old Tunes. Fifty-one of our best-loved hymns and eleven familiar tunes. A five-cent hymn-book for young churches, etc. (No discount on this.)
11. The One Religion. By C. C. Everett. (1) One Religion, many Theologies. (2) What this one Faith is. At the end, Poems.
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